2:Richards E-5 (1930-1934)1939
FQ5 Bemba FQ5

FIG. 3. Village plan of Kasaka. (Enlargement of centre section appears on p. 177.)

[p. 167]

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2:Richards E-5 (1930-1934)1939
FQ5 Bemba FQ5

123 and a good many experiments are actually made in the course of an individual's life. Where soil selection depends on accumulated experience, as it must do among shifting cultivators, this is especially the case, and a man could make many agricultural blunders between youth and manhood if he were acting alone. His type of education and system of co-operation in gardening prevent him from doing so to a certain extent. And it is for this reason that individual differences in agricultural skill, leadership, and the way in which economic knowledge is handed on to the next generation are facts of importance from an agricultural point of view.

The basis of the Bemba system of domestic co-operation has already been described (Chap. VIII), but it will be necessary to study the village and kinship groups as agricultural units and to estimate as far as possible the labour force required for each particular process and its relation to the cycle of other activities—political, religious, domestic, or recreational—which go to make up the daily or seasonal routine. The problem of diet in relation to the labour supply is obviously of particular importance in an area with such a large proportion of adult males away.

General Attitude to Land.

823 A group of Bemba walking from place to place through their tribal territory view surroundings from an entirely different standpoint from our own. Different objects excite their interest and admiration, and they comment on the scenes they pass through in different terms. This general attitude of the people towards their environment is important to describe. It expresses the line of their economic interests, and ultimately determines the legal rules by which their land is used.

823 311 Now the main aim of the Bemba cultivator is to grow as much millet as possible in any one year, and millet gardens are made by cutting off tree-tops and burning their branches. For this reason, when walking through the bush the Bemba are constantly on the watch for many and high trees. To these natives the whole stretch of land is in a sense one unit. It is all 'bush' (*mpanga*), and all potentially cultivateable. The differences between productive and unproductive soil, in their eyes, is the presence or absence of trees.

824 What the European regards as yet another stretch of monotonous bush is to the Bemba a possible garden site. Trees are the ultimate source of his food-supply. More than this, they are the means by which all the material equipment of his life is secured.

2:Richards E-5 (1930-1934)1939
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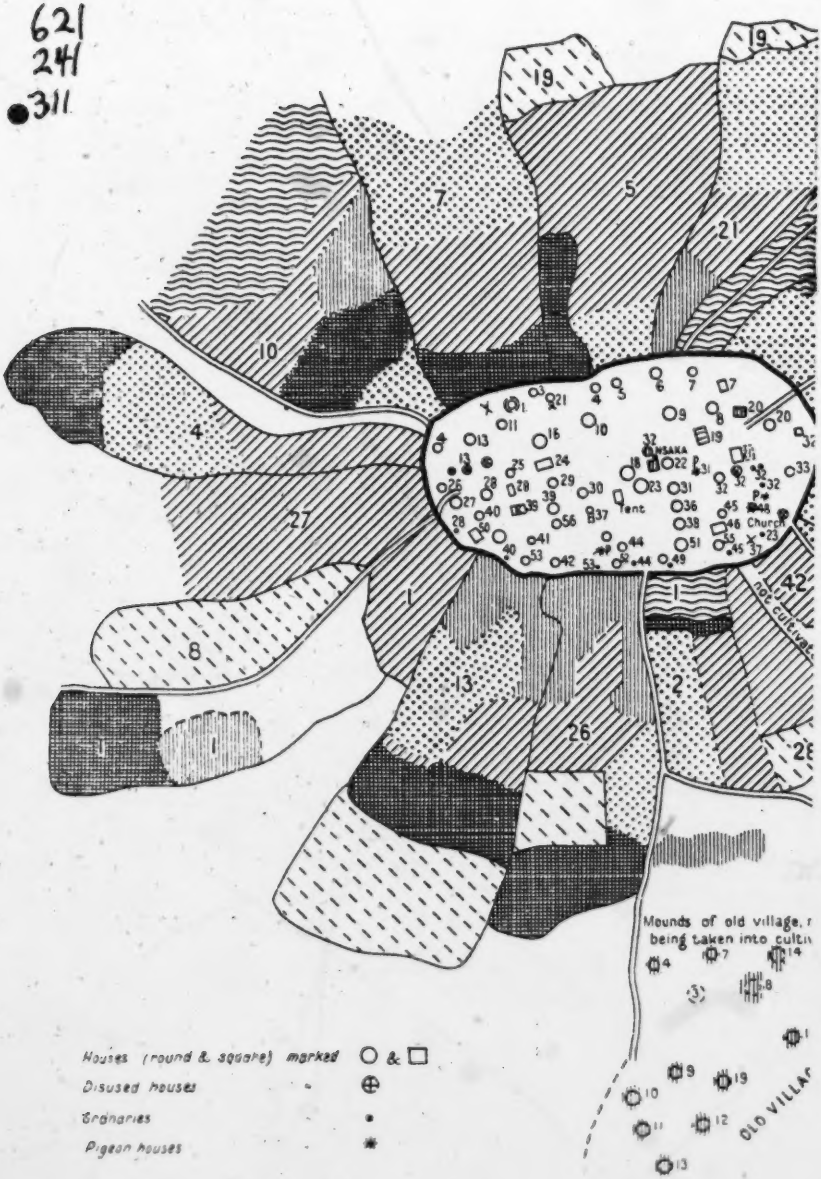

[end map I(a)]

2:Richards E-5 (1930-1934)1939
FQ5 Bemba FQ5

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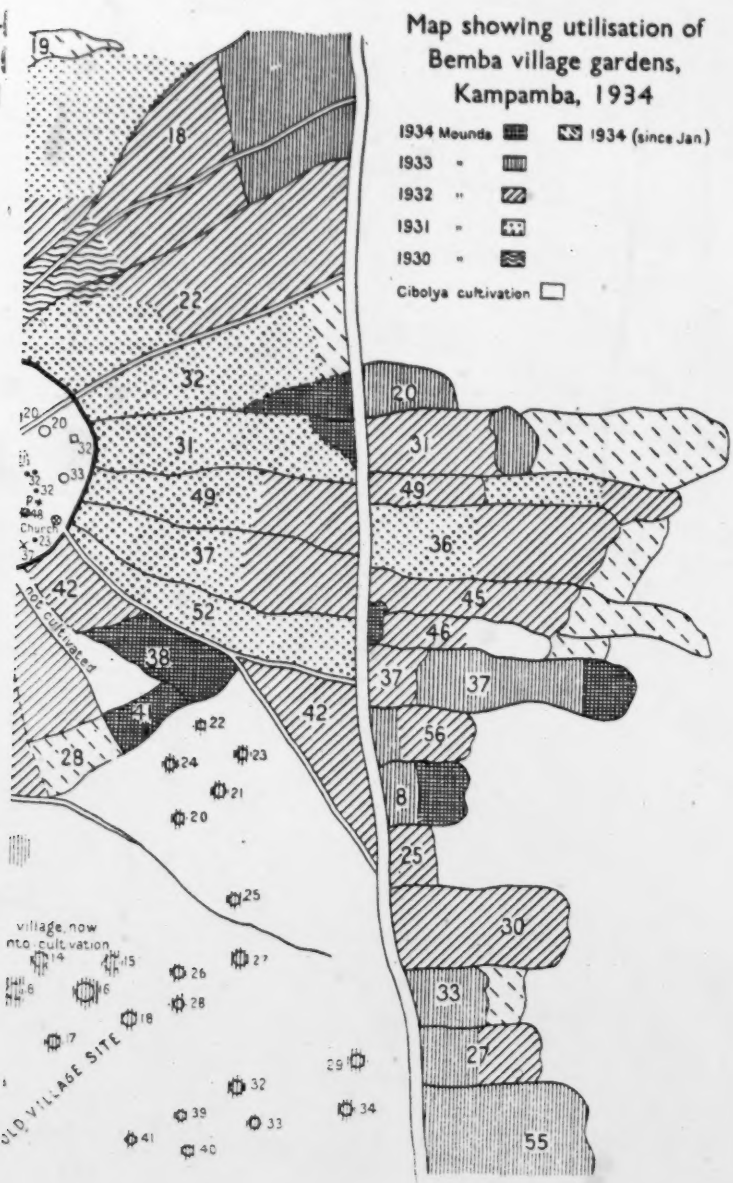

[end map I (b)]

5:Slaski E-4 (no date) 1950 FQ5 Bemba FQ5

Luapula peoples

South Africa Company and were given courts in 1924. 622

LEGAL SYSTEM

In the past the judicial officer at the capital was the Muaniancita.(1) An appeal from his decisions could be made to the Kazembe.(2) The *mwafi* (poison-cup ordeal) was administered to the accused man by his nearest relative.(3) The penalty for witchcraft was always death.(4) Adultery, homicide and theft were punished by death, amputation of limbs or genitals, or sale into slavery.(5) Travellers commented on the number of natives, even among the court officials, with mutilated hands and cropped ears.(6) Within the *cikota* homicide seems to have been compoundable. 681 [732]

LAND

The conquered Shila continued to be recognised by the Lunda as the owners of the land, and were consulted when fresh land was wanted for settlement. At present all suitable land in the immediate vicinity of villages is under cultivation but there remains a sufficiency of uncultivated land farther away. 311 423

SLAVERY

Slaves, sold to Arab and Swahili traders, were mostly recruited from among convicted criminals.(7) Livingstone gives this as the reason for Manyuema's reluctance to purchase Kazembe slaves.(8) 567

OTHER CULTURAL FEATURES

PHYSICAL CHARACTERISTICS, DRESS etc.

"The people are black, dolichocephalic, woolly-headed, thin-lipped, of medium stature."(9) The intermingling of tribes has tended to eliminate differences of physical type. Facial scarification and tattooings, once distinctive tribal marks, have become mere fanciful embellishments. Chipping of the upper front teeth is now rare. 141 142 304

On ceremonial and ritual occasions in the past the body was smeared with *mpemba*(10) (a white chalky substance extracted from the river bed) and the hair, worn long and plaited or made into a knob,(11) was powdered with *nkula* (reddish wood-dust).(12) Rubbing earth on arms and breast was a token of the respect due to chiefs.(13) The dress consisted of a bark-cloth skirt, *nyanda*,(14) or a cotton loin-cloth.(15) 302 291

(1) Gamitto, II, p.18.
(2) ibid.
(3) Holmes, p.55.
(4) Burton, p.129.
(5) ibid, p.40.
(6) Livingstone, I, p.248.
(7) Livingstone, I, pp.302-3; II, p.62.
(8) ibid., II, pp.28, 35.
(9) Valdez II, p.241.
(10) Burton, p.103; Gamitto, I, p.307.
(11) Livingstone, I, p.263.
(12) Burton, p.82.
(13) ibid., pp.45, 112; Valdez, II, p.227.
(14) Valdez, op.cit., p.219.
(15) Burton, p.127.